

The Athenian Mercury.

Tuesday, October 22. 1695.

Quest. 1. **I** desire you to explain those places in the 27 Chap. of Ezek. concerning Tyrus, as, "The Fir-trees of Senir in the Isles of Chittim, and Elifha, the ancients of Gebal, the Merchants of Arvad, Javan, Tubal, and Meshech, and they of the House of Togarmah, the Gaminadims, and so on to the end of the Chap. Likewise the Navigation of Tyrus, whither they went, and with whom they dealt.

Ans. You have provided work enough to employ us an Age or two, after other queries: For 'tis agreed on all hands by Learned men, that there was hardly any part of the known world with whom the Phœnicians did not Traffic. However, we must give some account of their Navigation, and try if we can explain all those hard names you have mention'd, and the rest which contain any difficulty in the same Chapter. We begin with the 5th v. "They have made all thy Ship-boards of Fir-trees of Senir. What this Senir was, we may learn from Deut. 3. 8, 9. "Mount Hermon, which the Zidonians call Sirion, and the Amorites call Shenir. Where, as well as in the Cantic. 4. 8. The Copy which our Translators made use of seems to have been with a schin Shenir, whereas those from whence that in the Polyglot was transcrib'd, has only a single S. as well as here in Ezek. and therefore reads Senir in all the 3 Texts. Tho by comparison of the two former, that in Deut. and the Canticles, it seems that the name Senir was at last appropriated to one part of Hermon, at least by the Hebrews in Solomons time, tho the Amorites call'd all mount Hermon by that name, which is it self but a Spur of Libanus. 'Tis variously written in the Syr: Sonor, in Arab. Targ. and Vulg. Lat. Sanir. In the Vatic. 70, Σεβήρ, in the Alexandr: Σεβείρ, and by some, as St. Jerom says, 'tis also call'd Sanior. v. 9. [Of the Oaks of Bashan have they made thy Oars.] Bashan was formerly the Kingdom of Og on the other side Jordan, afterward Batanea, famous it seems for wood as well as Herbage. It follows in our Translation. ["The company of the Ashurites have brought out of the Isles of Chittim, made thy Benches of Ivory."] The LXX far enough from the sense. ["They have made thy Temple of Ivory, thy, οἶκος αἰσώδεις, Domus Sylvestres, Lodges, Wood-Houses, or Hunting houses, from the Isles of Chittim."] What we translate the company of the Ashurites, is in the orig. Bath-Assurim, which may be render'd the daughter of the Assurites. This some interpret by the ingenious artificers which they hired from among the Assyrians, their Neighbours: But Buxtorf and other learn'd men have observed, that when the word Assurim signifies the Assyrians, 'tis writ in another manner then 'tis here, with a Dagesh, whereas here 't has none, tho we doubt whether all those points are not much more novel than this prophesy. Grotius, Bochart, and other learned men are of opinion that the masoreths were here mistaken, reading אשורם בן for אשורית בן the name of a Tree, and that no other then the Box-tree, which we find in Isa. 41. 19. St. Jerom turns it, ex eborē Julio the Chal. Targ. e tabulis buccinis, calatis eborē. Box inlaid with Ivory, which Bochart well explains by that of Virgil.

Quale per artem,
Inclusum Boxo aut Oricia terebintho,
Lucet ebur.

The seventy seem to have made at least two mistakes in these words, for first they have render'd what we translate Benches, or Planks, by Temples, without doubt

from their reading, קרטר instead of קרטר, as learned men have observ'd in this age, tho, if we don't misremember, St. Jerom has remarkt it before them. The other is, they read Bath-Assurim, instead of Bath, or Be, whence they render'd it οἶκος, Houses.

The next difficulty is [the Isles of Chittim.] St. Jerom turns it, [From the Isles of Italy,] and adds in his notes, "that he means those Islands that are nearest to Greece, by which he understands all the Western Isles. But in Loc. Hebr. he says by Chittim was meant Cyprus, where was a City call'd Cittium. Nor do we see how one of these Opinions can be well reconciled to the other; for Cyprus was never reckon'd to Italy, being far enough from it. Though 'tis most probable, as Erasmus has observ'd in his Edition of St. Jerom, that those Loc. Hebr. were not all his work; but part of them at least might be added by some other Learned Man; unless we should say with Grotius, That Chittim does primarily and properly signify Cyprus; but afterwards any transmarine parts, especially Macedonia, whose people are called Maceti in Profane Authors; and in 1 Maccab. 1. 1. expressly Chethim; Now after Alexander, Son of Philip, a Macedonian, who came out of the Land of Chethim, &c. Nor does this contradict Bochart's Notion, that by Chittim in the Text now in Controversy, is meant the Islands about Italy, Sardinia and Corsica, which may as properly be said to belong to it as the Isle of Wight, or Portland to England; in which Islands especially in Corsica, he tells us there grows plenty of excellent Box, from several good Authors. See his Phaleg. Lib. 3. Cap. 5. p. 180. Not that we deny that Italy it self, at least some parts of it, may also be sometimes included under that name, and Ben-Gorion be right in this piece of his Geography than many others, when he explains Chittim by Apulia, as the Targum here also does, rendring it de provincia Apulia: there being many Footsteps of that name left in Italy, as Bochart in the place already mention'd, as the City Cetia in Plutarch, Echetia in Stephanus. The River Cetus near Cuma, in Aristotle, of a petrifying nature; and that the Latins and Romans were the posterity of the Chittim was the opinion of Eusebius, Suidas, and others, and Bochart observes that the very name of Latium is much of the same signification with that of Chittim, both in the Arabic and Heb. Language. And if so, the Prophecy of Balaam, Num. 24. Penult: may be thought to have had a double complexion, and that [by the Ships which he says shou'd come from the coast of Chittim, and afflict Assur, and afflict Eber,] might be intended both the Macedonians and the Romans, tho the Chaldees were to possess of the Eternity of the Jewish nation, and commonwealth, that because it follows on the affliction of Eber, that he also shall perish for ever; They translated Eber by, Those that are beyond the River of Euphrates. But enough of Chittim. From whence we pass to.

The Merchandize of Egypt, Fine Linnen with broyder'd work. Learned men have here some dispute concerning the difference between ברע and שש. Some think by what we render'd Fine Linnen is meant Xylinum or Byssus, which latter plainly comes from the Chald. ברע as the Turkish Shash probably from שש. Signifying as Aben-Ezra tells us, the finest best and whitest sort of Flax: which it seems was never dy'd among the Egyptians, yet scarce good enough to make Sayl-Cloth for the Luxury of Tyrus. Which had also [Blue and Purple from the Isles of Elifha.] St. Jerom says, these were the Islands of the Jonian Sea, as Bochart of the Egean and Cretan. Elis, and the Elifha Fields, being named from this Elifha the Eldest Son of Javan, from whence his Posterity after him. And Bochart farther observes that Coos, Carpathus, Cytbera, Rhodes &c. Were

were famous for the best purples. ' Was that which cover'd thee *operimentum tuum*. Heb. *Me-cassek*. He goes on, v. 8. 'The Inhabitants of Zidon and Arvad were thy Mariners Zidon is plain: Arvad and thence the *Aradij* and *Arvadij* was an Island on the Coast of Phœnicia, where 'tis expressly nam'd, and seated by *Dionysius*, v. 510.

* *Αλχι δὲ Φοινίκης Ἀρὰδος, μεγάλῃ ἐν πόντῳ*, Near Phœnicia is Aradus, in the Great Sea. A very ancient Epithet is Great for this Sea as little as the Mediterranean is in comparison of the Atlantic for Great and Little are only comparative Terms, and 'tis call'd the Great Sea in Scripture, in opposition to the Sea of Sodom, the Sea of Fazer, of Cinnaroth, &c. of which *Arados* the *Scholias*t mentions, *περὶ Φοινίκων ἡσος ἢ Ἀρὰδος*, and again, *λέγονται δὲ γυνῆσαι πρὸς τὴν ἐνδοξοὶ δὲ Ἀρὰδοι*. These Aradians are said to have been formerly very famous, or glorious, of which he afterwards gives an instance, in their assisting *Callinicus* against his Brother *Seleucus*. And they were so considerable it seems in the most flourishing age of Tyre as to be their Auxiliaries, or Confederates both by Sea and Land, for as they are reckon'd their Mariners here, they are in the 11 verse master'd among their Land-Forces. The men of Arvad with thine Army were upon thy Walls round about, unless we shou'd suppose that the two Arvads shou'd be here meant, the first, the Inhabitants of the Isle near Zidon, the other in the 11 v. of the other Aradus, an Island not far from the other of that name, of which the *Scholias*t before mention'd, *ἔσο δὲ καὶ ἑτέρογ ἡσος Ἀρὰδος*, &c. " There's another Island call'd Aradus, which is mention'd below the same, no doubt which is call'd *Antaradus* in other Authors. Both so famous in antient story that they are spoken of by *Stephanus*, *Arrian*, *Pliny*, *Ptolomy*, and almost all who have occasion to describe those Countries. We shall add one thing more concerning these men of Arvad that they are the only remains of the *Arvadites* which we find in Scripture, once it seems a considerable Family of the *Canaanites* and mention'd among them in the *Gen.* 10. 18. 'The *Hivite* the *Sinite*, the *Arvadite*, the *Zemarite*, &c. and so much for Arvad.

We go on to the *Gammalims*, who are some of the most difficult to be found of these Confederates of Tyre, as little as some make of em. For *St. Jerom* himself turns em *Pygmæes*. *Pygmæes* *viri Cubitarij* men of a Cubit high, from the Hebrew *Gomad*, which signifies a Cubit, tho if there ever were such men in nature, a race or country of em we mean, which all are now satisfy'd to the contrary, (the Poets having formerly mistaken the Monkeys for little Gentlemen,) we say supposing there ever had been such men, they had been the unfittest in the world to defend Towers, and join with the *Arvadites* where *Gyants* had been more useful than *Pygmæes*: others therefore derive their name rather from the Syrian *Gomad*, which signifies a daring Courage or valour, whence *Gammadim* is as much as daring, or courageous, a proper Epithet for the defenders of such a Town, and probably to be here used, the Syrophenician Language being spoken in all that Country. But the very Learned *Grotius* has put the thing beyond controversy, having observ'd in his almost infinite reading, that there was formerly a Town in Phœnicia call'd *Gammade*, written corruptly in *Pliny* *Gammale*, which was afterwards call'd *Ancone*, being of the same signification; and having its name like *Ancona* in Italy, as *Stephanus* say; *a situ qui Cubitii Flexura refert*. From its Situation, like the bending of an Elbow, which the Greeks call *Ancona*, as well as those places which are situated in the same manner. And so much for one Mercury. For as *Tarshish*, *Havan*, *Tubal*, *Meshech*, *Dedan*, and *Togarmah*, *Haran*, *Canneh*, *Eden*, *Sheba*, &c. And for the Merchandize of Tyre, Iron, Tin, Lead, *Minnith*, *Pannag*, &c. as well as the place with

whom they traffickt, among whom was *Brittain* from very ancient days, as has been observ'd by Learned men of our own Nation, some ages before *Bockart*; all this must keep cold till some other Mercury.

Quest. 2. I am bound Apprentice to one whose practices I do not approve. Indeed they are such as render him liable to the severest Stroke of the Law, and I by discovering may obtain my Freedom, but that I confess I'm against. altho I do studiously avoid seeing him in the Act, yet if I shou'd, pray tell me first whether I shou'd thereby come into any danger. Secondly, whether I shall stay with him, or go from him? If I stay, what provision can be made for me if he be apprehended and suffer, for I've neither Father nor Mother, but am under the care of those who will not disburse a penny more for me, but out of my own which is very small? If I go from him what specious pretence can I make for doing it, or how shall I effect it? Pray your direction in these matters which are of great moment, and wherein I dare not trust to my own Judgment.

Ans. For the first question, whether if you should see your Master in this Criminal Act, you should be in danger for not discovering him, you know 'tis according to the Nature. If it be Treason, as we wish it ben't, you are guilty of *Misprision*; besides, the sin against the Law of God, which we believe you are guilty of, in not discovering and preventing the injury that is done to your Country, it is the false Cynning, as seems most probable. You ought therefore to reveal his Crime to the Magistrate, and immediately provide for your self, getting your self turn'd over to some other of the same Trade; which if you neglect, some other, 'tis likely may discover him, and you be unprovided of any place or Employment.

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